

Poetry

For Zion's Herald.
"IT IS GOOD TO BE HERE."

BY GRACE DE LA VERITE.
Though no marble, lofty pillar,
With fluting and cornice rare,
Where we meet, Lord, a lowly but loving hand,
O, we know it is good to be here!

Though no grand old organ's deep swelling notes
Float soft through the evening air,
And our voices be weak, and our songs be few,
Still we feel it is good to be here!

Ah, though weary, faint, and scattered at times,
We sought to the world's way appear,
When we gather in faith in Thy promised word,
O, we know we shall find thee here!

Though the crown above had oft-times seemed dim,
When we lay in Thy church,
For once from our doubts, in full faith to-night,
Let us sing it is good to be here!

O Thy glory's not so manifest yet,
That things may look on and fear,
Yet such heavenly peace in Thy love we find,
We are sure that thou art present here!

O, dear Lord, Thy love unlimited is,
To those who to thee may draw near;
Or if rich, or if poor, or if bond, or free,
We may sing it is good to be here!

For Zion's Herald.
THE MAIDEN'S PRAYER.

BY M. L. G.
What whispered prayer! what a holy calm
Stole o'er the heart like a soothing balm,
And the words of faith and hope and love
Went up to the Father's throne above.

'Twas the twilight hour, and the darkness fell,
Throwing a mantle o'er hill and dale;
But a deeper, darker shadow lay
On the heart of the maiden at close of day.

The still small voice of the Spirit had stirred
The depths of the soul with its magic words:
"Go work in my vineyard," said it to-day,
For the night of grief shall close thy way.

"The laborers are few, and they faint by the way,
O, canst thou not wait a longer day?
Up! gird on the armor, and banish each fear,
The Lord is thy Shepherd, he ever is near."

In the bowers of ease canst thou longer stay,
When the voice of the Savior call thee away?
He sweetly invites thee now to leave all,
And follow thou him, is the pleading call.

But the path seems rough to her pilgrim feet,
And she shies for relief to the merry street,
And in the gathering darkness there
Stands out on the air that whispered prayer.

She prays for a purpose pure and high,
For strength to labor, for grace to die;
For a heart all glowing with holy love,
For a spirit attuned to joys above.

The conflict is o'er;—the troubled soul,
Submissive bows to Love's control;
The Savior's sweetest words are in her heart,
Now bids the hardest heart rejoice.

On the plainer's call, uplifted brow,
A holy light is beaming now;
Her heart, her all to God is given,
Her spirit seeks its native heaven.

East Weymouth.

For Zion's Herald.
NIGHT IS COME.

The silver-throated warblers,
Have retired their evening lay,
The bells and blows of flowers,
Are closed on every spray.

On the absence of the drowsy hum,
Proclaims to all the earth, that night is come.
The heavy curtain, darkness,
O'er all the land is thrown;

The little twinkling starlight
In the sky are all alone;
And they are peeping for the midnight glow,
The fair pale empire, rising or down.

City, hamlet and village,
Now nothing but slumber know;
Ocean, river and streamlet,
Only continue to flow;

Every thing's sleeping, no sound, or hum,
The deepest of stillness says it is come.

ALB.

HELP EACH OTHER.

Forever the sun is pouring his gold
On a hundred worlds that beg and sorrow;
He warms the quivering sunbeams cold,
His wealth on the homes of want and sorrow.

To withhold his largesse of precious light
To bury himself in eternal night;
To give
To live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and calm it is prodigal,
As it flows on the life it sweetly loses.

No cheer for the flower that is so vain,
To exalt or to smother, to glory or bloom;
To deny
To die.

The seed sown in the earth to the land,
The land it sows to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion.

And ever and ever we yield our breath,
Till the mirror is dark and images dead,
To live
To give.

He is dead, whose hand is not opened wide
To help the need of a human brother;
He doubts the life of his life-long love,
Who gives his fortune place to another.

And a thousand million lives are lost;
Who carries the world in his sympathies.
To deny
To die.

Thou givest to the far-dwelling ways,
Thou givest to the far-dwelling ways;
Care not for comfort, all hardships brave,
And evening and age shall pass with pleasure.

To give
To live.

What is one life? It is wealth and strength;
If we, for the Master's sake, will lose it,
We shall find it is a hundred-fold,
While they that save their souls, lose it.

And nations that save their souls, lose it;
At the cost of right, they shall lose it.
They save
A grave.

speech against the sovereign; but when they found that he persevered in his strange demand; they bound him and carried him before the Chan. The old man drew himself at once from the bed, and with a look of defiance, he demanded that the Chan should be his daughter, or he would bring him the daughter who had made it.

Kookoo appeared, and the Chan asked: "Why didst thou instruct thy father to demand my life?"

"Because I expected, my Prince, that after so strange a request, curiosity would urge thee to send for me, and that I might then tell thee a truth, important to thyself and thy people."

"Name it!"

"Prince," replied Kookoo, "when two persons appear before thee, each with a claim, and one of them is a poor and humble slave, and the other a rich and powerful lord, I have heard of my duty, and I have seen the result of it."

This is the reason why I persuaded my father to ask for thy life. It is better for me to die, than to see thee never see the poor and unprotected."

The Chan, amazed and surprised at the daring of this maiden, ordered her to be taken to the court. The court was opened, and the Chan, who was the eldest Lama, proposed that they should try whether her strange proceeding was the effect of malice or of wisdom.

The first step was to send to Kookoo a lot of wood, cut even on all sides, ordering her to find out into what the wood and which the top; Kookoo threw it into the water, and soon knew the answer, on seeing the root striking, whilst the top rose to the surface.

From this trial the court was convinced that Kookoo had not offended the Chan, from motives of malice, but the judgment of wisdom granted her pardon above. But not so the Chan; his vanity was hurt; and he resolved to puzzle her with questions, in order to show that she was not wise.

He therefore ordered her before him, and said: "On sending a number of maidens into the wood to gather apples, which they will bring home to me?"

"I replied, Kookoo, 'who instead of climbing up the trees, remains below and picks up what has fallen from the tree, or the shaking of the branches?'"

"The Chan then led her to a fen, and asked her which would be the readiest way to get over it—and Kookoo said, 'to cross it would be the farthest, going round, nearest.' The Chan felt vexed at the result, and he ordered her to be taken to the court, and he again inquired: "Which is the safest means of becoming known to many?"

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three diseases. To make assurance doubly sure, they kept the abdomen tightly bound around with two thick pieces of woollen flannel, eating nothing but boiled rice, with butter, and other food, and by many means, till the rice was parched black as coffee, and it is, then, boiled and eaten; or what is still more effective, put a pound or more of flour in a linen bag, boil it two hours in milk, take off the skin, dry it, grate it into boiled milk, and eat it freely, and nothing else, until the disease is checked. If these bowel-complaints are checked too promptly with laxatives, the system, fatal convulsions take place in a few hours, as to children, and incurable congestion or inflammation of the brain in grown persons. As bowel diseases are the source of all ailments, it is well, then, that a truth, important to thyself and thy people."

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"Yes! better than anything else," was the quick reply. "Then thou shalt go," said his father.

Accordingly the next week he was sent to school and kept there steadily for several years. Mr. Gates became pleased and proud of his attainments, and was well known in the neighborhood. He was a man of a noble and generous nature, and his home was a place of refuge for the poor and the oppressed. He was a man of a noble and generous nature, and his home was a place of refuge for the poor and the oppressed.

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all her family cares, he was never neglected, she was always ready to assist in those of her friends and neighbors, and she was a woman of a noble and generous nature, and his home was a place of refuge for the poor and the oppressed.

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